THE
Fooliſh Abuſe and wiſe Uſe
OF
RICHES.

A

SERMON

Preach'd in the Pariſh-Church of

BROMSGROVE

IN

Worceſter-ſhire, May 1. 1695.

Upon occaſion of a Charity given to that Place,

BY

Sir *Thomas Cookes* of *Bentley*, Kt. Bar.

By *W. Talbot*, D. D. Dean of *Worceſter*, and Chaplain in Ordinary to His Majeſty.

LONDON:
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TO
Sir Thomas Cookes
OF
BENTLEY, Knight Baronet.

SIR,

SInce that too favourable Account which thoſe worthy Gentlemen, that heard my Sermon, gave you of it, has out-weighed thoſe Reaſons which I offer'd againſt Printing it, and you have ſo far taken their Character of it, rather than mine, as to joyn with them in ſoliciting me to make it Publick, I do here preſent you with it juſt as I delivered it, without the leaſt Alteration, or any Addition, except of a few Lines in the Cloſe, which concern ſome Matters that I was not then fully inſtructed in.

If any ſhall be prevailed upon by any thing I have ſaid, to imitate ſo fair an Example as you have ſet them, I ſhall repent of nothing relating to the Publiſh-

ing of this plain Diſcourſe, but that I have ſo long delay'd complying with your Deſires.

May you, Sir, live to ſee not only your great Deſigns accompliſh'd, but Juſtice done you in a more full and perfect account of them, by ſome of thoſe Children for whoſe Education you are making ſuch Charitable Proviſion: But if they ſhould hold their Peace, the very Stones *you have laid will cry out, and tranſmit you honourably to Poſterity. I am, Sir,*

Your moſt Obliged, and

Faithful Humble Servant,

Worceſter, Novemb. 1ſt. 1695.

W. TALBOT.

A SERMON

Preach'd, &c.

St. LUKE, Chap. XII. verſe xxi.

So is he that layeth up treaſure for himſelf, and is not rich towards God.

WHich Words are our Lord's Application of a Parable which He put forth, upon occaſion of a certain Man's coming to him, and begging of him, *ver.* 13. to *ſpeak to his Brother to divide the Inheritance with him.* There was, it ſeems, ſome difference between two Brethren about the diviſion of their Patrimony; one of them had detained more than his ſhare, at leaſt the other thought ſo, who therefore applies himſelf to Chriſt, deſiring Him that He would order his Brother to come to a fair Account with him, and allow him that proportion of his Father's Goods which of right deſcended to him: But he declines this office with a, *Man who made me a Judge or Divider over you?* *ver.* 14. As if he ſhould have ſaid, *My Kingdom is not of this World*, *John* 18. 36. My Power no temporal

Power, nor is it my buſineſs to Rule and Diſpoſe of Men's Bodies or Eſtates, but to inſtruct their Minds; all that I have therefore to ſay to you (and what I ſay to you, I ſay to the reſt of my Hearers) is by way of Advice to caution you againſt *Covetouſneſs*, *ver.* 15. which as it has plainly been the occaſion of this preſent Diſpute, and that Injuſtice which one of you complain of, ſo will certainly always make a Man uneaſie, but never happy, *ver.* 15. *For a man's life conſiſteth not in the abundance of the things which he poſſeſſes.* And to make them the more ſenſible of this, He tells them the following Story of a *rich man whoſe ground*, *ver.* 16. either by reaſon of the Fertility of the Soil, or his good husbanding and manuring of it, together with the concurrence of God's common Providence, brought *forth plentifully*, in ſo much that his Barns were not able to receive them; and therefore he plotted and contrived with himſelf where he ſhould beſtow all his Plenty, *ver.* 17. was then as careful and as much at a loſs where to diſpoſe of it, as before how to get it; at laſt he comes to this Reſolution, That he *would pull down his Barns and build greater*, *ver.* 18. ſuch as ſhould be of capacity to hold his mighty increaſe, and there he could ſtore it up, and then *ſay to his Soul, Soul, thou haſt much Food laid up for many years, take thine eaſe, eat, drink, and be merry*, *ver.* 18. Thus *being made rich*, as *David* ſpeaks in the 49 *Pſal. ver.* 18. *he bleſſed his Soul*, and no doubt, as it there follows, *Men praiſed him for doing well unto himſelf*; and as he accounted himſelf an happy Man, ſo they thought him to be a wiſe and prudent Man. But to ſhew us that the wiſdom of this World is fooliſhneſs with God, our Saviour tells us, That whatever he was in his own, or others Opinion, he was but a Fool in God's account, *For God ſaid unto him, Thou Fool*, *ver.* 20.

Fool! For what? For making the beſt of his Eſtate, for carefully gathering the Fruits of it, for ſafely laying up that Increaſe wherewith God had bleſſed him, for providently taking

taking care for the Years to come? What is there unreaſonable in all this? We do not find that he got his Wealth by any indirect Methods; his Abundance, as far as appears, was only the lawful product of his own Land and Induſtry; nor do we read that he was ſo inſatiable as never to be contented, or ſo ridiculous as to reſolve to ſpend all his time in heaping up Wealth, and allow himſelf none for the enjoyment of it. On the contrary he gave himſelf a *quietus*, *Soul take thine eaſe*, he knew when he had enough, *thou haſt goods laid up for many years*, *ver.* 19. ſufficient Proviſions for many Years luxurious Living, and he reſolved to make the remainder of his Life comfortable by the free uſe of that Plenty which he had got together in the former part of it, *eat*, *drink*, *and be merry*.

There is no reaſon to believe that there is any thing of injuſtice or diſhoneſty that our Saviour intends to cenſure in this Story, nor had He any occaſion to do ſo from the behaviour of that Perſon, upon whoſe account he told it.

For among the *Jews*, where a Man left more Sons than one, all might claim an equal dividend of the Eſtate, excepting that the firſt-born was to have a double Portion of all that the Father dyed poſſeſt of; ſo that this Brother had certainly a right to his proportion, and as certainly it was not unlawful for him by lawful Methods to aſſert that right; and for the Method he took, 'twas not only a lawful but commendable one, to have a difference between ſo near Relations ſhortly accomodated by the amicable way of Arbitration, rather than decided by the tedious methods of Law, which might probably alſo lengthen and increaſe their Enmity and Animoſities: And though he was miſtaken in the Perſon he addreſt to, who would by no means intermeddle in Affairs of that nature, yet his miſtake was no very culpable one, but what he might be very eaſily and innocently

led into, either by the Fame or Knowledge of his great Juſtice and Integrity; or by that Relation which he or his Brother, or both might ſtand in to Him, as poſſibly being his Diſciples, and then who more fit to determine the Diſpute between them, than their Maſter? or it may be by the *4th. Verſe* of the *72 Pſal.* (which *Pſalm*, *Jews* as well as *Chriſtians* have look'd upon as a Prophecy relating to the *Meſſiah*) where he is ſet forth as a Judge of the People, and Vindicator of the Rights of the Children, *&c.* But this notwithſtanding, though he might without fault inſiſt upon his right, and though the courſe he took to maintain it by reference, was a very juſtifiable and praiſe-worthy one, yet certainly he timed his buſineſs very imprudently; 'twas a mighty over-ſight in him to imploy thoſe Minutes about it, which he had then opportunity of improving to the more concerning Intereſts of his Soul; and to importune Chriſt to help him to recover a temporary Inheritance, to whom he might, with ſucceſs, have applied himſelf to have directed and aſſiſted him in the obtaining of an Incorruptible and Eternal one: This ſeems to me to be the folly that this Brother was chargeable with, an inordinate deſire, and over eager purſuit, tho by lawful means, of the unneceſſary things of this preſent Life, to the neglect of the more weighty concerns of that which is to come.

As for the Rich Man, his folly ſeems to be of the ſame kind, but more extravagant; his deſires and deſigns were all turn'd to this world, here he ſets up his reſt, and places his chief happineſs in the goods he had laid up, and hugs and careſſes himſelf with the pleaſing proſpect of a long voluptuous enjoyment of them; as for the other World, he had not a thought for it, that was ſo little regarded by him, that he did not judg Heaven worth the Purchaſing at the expence only of his ſuperfluities: God had bleſt him with a very plentiful Fortune, he had more than he wanted

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or knew what to do with: What opportunity had he of being Rich here and hereafter to? Of laying up ſufficient for the neceſſities and conveniencies of this Life, and 1 *Tim.* 6. 19. *of laying up in ſtore alſo a good foundation againſt the time to come, that he might lay hold upon eternal Life*? But alas, this Treaſure was put into the hand of a Fool that had not an Heart to make uſe of it; tho he had ſo much that he could not tell where to beſtow it, he never thinks of making any return to that God that gave all, but chooſes to be at the charge of pulling down and enlarging his Barns, there to lay up his Goods to be a prey to Theeves and Robbers, and food for Vermin, rather than to treaſure them up in Heaven, where no ſuch devourers can approach: And this is that imprudent management for which God calls him Fool; and he had preſently a very ſad conviction of his folly; for while he was entertaining himſelf with a vain Dream of many Years Happineſs, in an unreſtrain'd Enjoyment of his Fruits and Goods, he was ſurpriſed with the unwelcome tidings, *v.* 20. that *that Night his Soul would be required of him.*

He and his Riches immediately part, they have another Maſter, and he be removed into another ſtate, where he cannot take them along with him, and where having neglected to make any Friends with his Idoliz'd *Mammon*, to ſend any Treaſure before-hand, or lay up any Proviſions, he cannot expect to be *received into everlaſting Habitations, unleſs thoſe prepared for the Devil and his Angels*, or to enjoy any portion, but one of Fire and Brimſtone, without a Drop of Water to cool his Tongue, all Torment without any alloy or mixture: *And ſo is he*, i.e. This is the Character of every ſuch Rich Man, and this will be his Caſe; he is a Fool, and will one day be ſenſible of it, that thus *lays up Treaſure for himſelf*, that conſiders only himſelf in the ſtoring up, or ſpending of his Plenty and Increaſe, that amaſſes

maſſes wealth meerly for his own ſatisfaction, either in the beholding it with his Eyes, or conſuming it upon his Luſts, *and is not rich towards God*; does not imploy a proportion of his abundance to the ſervice and glory of God, in Works of Mercy and Charity: The words thus explained afford us theſe two Subjects of Diſcourſe.

1. The folly of thoſe that *lay up Treaſure for themſelves.*

2. The true way of making a Wiſe uſe and improvement of Riches, *by being Rich towards God.*

1. The folly of thoſe *that lay up Treaſure for themſelves.* I intend not to declaim againſt an honeſt Care and Endeavour in any one to provide the neceſſaries for ſupporting not only Life, but a comfortable Life, and for enabling him to maintain the Character, and diſcharge the Duties belonging to thoſe Relations which he bears in the World; for ſuch care and endeavour, provided it does not imply, 1 *Tim.* 6. 17. *a truſting in uncertain Riches*, or a reſting in them as a Man's chief good, but he can clear himſelf with *Job*, and ſay, *Job.* 31. 24. *I have not made Gold my hope, nor ſaid unto fine Gold, thou art my Confidence*, if it includes not a diſcontentedneſs, and repining at his preſent lot, nor a diſtruſt of God's Providence for the future, but he thankfully enjoys what he has already, acknowledging himſelf *leſs than the leaſt of God's Mercies*; and for the time to come, having uſed means allowed by God, can contentedly and faithfully rely upon him for the event, reſolving fully to acquieſce in whatſoever portion his Wiſdom ſhall think meet for him; a Care and Induſtry, I ſay, to gain or keep the good things of this Life, ſo moderated and bounded, is not, that I know of, condemned in Scripture; nay, we are there told, 1 *Tim.* 4. 8. *That Godlineſs has the Promiſe of the Life that now is*; and certainly a Man may not only enjoy the Promiſes of God,

God, when he makes them good, but likewiſe by Lawful Methods co-operate with, and be Inſtrumental to his Providence in the bringing them about: But that which I deſign to cenſure, is the laying up of abundance beyond what true neceſſity or real conveniency require; the placing a man's chief Happineſs in Riches; the making them his *Treaſure*, *v.* 34. and conſequently, *Pſal.* 62. 10. *ſetting his Heart upon them*, and directing all his Studies and Labours to the obtaining or keeping of them; the reſting in them as his end; and in his own endeavours, as the means for the Procurement of them. And he that does ſo is a Fool upon three accounts, becauſe,

1. He quite miſtakes the thing which he propoſes as his end.

2. He makes uſe of Incompetent means for the obtaining of it. And,

3. It is that, which if he ſhould obtain, is not worth his Time and Labour: Theſe Inſtances of his Folly I have choſen to inſiſt upon, they being what our Saviour has ſuggeſted in the Diſcourſe now before us.

1. He quite miſtakes the thing which he propoſes as his end. And ſurely 'tis a very great folly for a Man to propoſe a thing as his chief end, and not know what it is, but think he purſues one thing, when he really does another; and yet this is plainly the caſe of the Man I am ſpeaking of: The end he deſigns and thinks he purſues, is to lay up Treaſure for himſelf; and yet he does not do this, but lays up rather for any Body elſe: *Thou Fool whoſe ſhall thoſe things be that thou haſt provided?* Doſt thou lay up thy Riches not to ſpend, but to keep them by thee, to poſſeſs rather than to uſe; or doeſt thou lay up that thou may'ſt extravagantly ſquander them away in Luxury and Vain-glory? Which

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ever thou intendeſt, thou art as unfaithful a Steward to thy ſelf, as thou art to God, and doeſt deceive and cheat thy ſelf, as well as rob him: For let us conſider the Man that lays up, not to uſe, but to keep and poſſeſs his Wealth, he may be a very wiſe and good manager for his Bags and Cheſts, for his Heirs and Executors; but by all his Providence, does not at all advantage himſelf, who would be in as truly comfortable a condition, if his Repoſitories were ſtored with ſtones and dirt, as with Gold and Jewels, while they lie uſeleſs by him; and God knows ſo they are like to lie while he lives, whether the heap be increaſed or diminiſhed; for he that is afraid of ſpending his Wealth, when he has a great deal, would not probably be leſs tenacious of it, if it ſhould decreaſe; and he is as little likely to be Cured of this narrowneſs of Soul, ſhould his fortune be never ſo far extended, for in ſuch perſons, Riches, like Hydropical Humors, the more they increaſe, create the more violent thirſt; nor can time it ſelf work off this Humour, for old Age is much more apt to contract, than open the Purſe, as well as hand. So that no change of his Circumſtances, no Ebb, or Flow of his Fortune, are ever like to make him change his Practice, *Pſal.* 39. 6. *Of heaping up Riches, which he can't tell who ſhall gather.* Eccl. 2. 18, 19. *But which he muſt leave to the man that comes after him, who whether he be a wiſe man or a Fool, he knows not, but muſt have Rule over all his Labours wherein he has laboured.* And ſurely this man does not lay up Treaſure for himſelf. Let us in the next place take a view of the other layer up, that gathers, that he may ſcatter in extravagance and ryot, and have wherewith to feed his vain Glory and Luxury; he certainly ſeems to lay up for himſelf. No, no, for if he only reſolves to ſpend what he has got, and lives not to Execute his purpoſe, *Eccleſ.* 11.18, 19. *If after he is waxed Rich with his warineſs and pinching*, as the Son of *Syrack* ſpeaks, *he ſhould ſay, I have found reſt, and will eat continually of my Goods*; *if*, as he adds, *the time ſhould come upon him,*

him that he muſt leave thoſe things to others and dye, as the rich Man's caſe was in this Parable, why, then his condition is eventually the ſame with the Miſer's I mention'd before; but if he ſhould have time and opportunity as he intends to laviſh away and conſume his Wealth, yet 'twill appear that he, as well as the Miſer, has laid up for others; the only difference is, no Body was the better for the one 'till his death, whereas the other in his life time diſpoſed of his Goods to thoſe for whom he laid them up (*i. e.*) to others: for whoſe ſake does the vain-glorious Man adorn his Houſe with coſtly Furniture, himſelf with rich Apparel, and appear with a ſplendid Equipage, is it not for others to feed their Eyes, and gratifie their curioſity, and afford ſubject for their Diſcourſe, that they may ſee, and admire, and talk of his Pomp and Magnificence? For whom does the Extravagant inlarge his Table, is it not for others? For multitudes of Attendants, Viſitants, and Parafites, as *Solomon* long ſince obſerved, *Eccleſ.* 5. v. 11. *When goods increaſe, they are increaſed that eat them, and what good is there to the owners thereof, ſaving the beholding them with their Eye?* Alas, did the Man conſider himſelf only, meaner Furniture, a cheaper Habit, a ſlenderer Table, and ſmaller Retinue would ſerve the turn as well, be every jot as uſeful to him, and anſwer all the ends of neceſſity and conveniency: For a Man may, when his Goods and Riches increaſe, enlarge his Barns and Bags to receive them, but he cannot enlarge his own Natural Appetites, nor ſtretch his real Wants and Capacity; his own Stomach craves no greater a Portion of Food, nor does his Body take up any more room, or need other Defenſatives to guard it from cold, or other accidents than before; and therefore whatever extraordinary proviſions he now makes, they are for others, and conſequently the Riches wherewith he ſupports this Extravagance, he did not lay up for himſelf; ſo that neither he that hoards up his Riches to keep them, that ſtarves in preſent, leſt he ſhould want

hereafter (which is such a piece of Wisdom, as if a Man should cut his own Throat, for fear of being knockt on the Head he knows not when) no, nor he that lays up that he may spend in Luxury and Vanity, neither does lay up for themselves; and yet this is the end they both think they propose, which it is plain they grosly mistake; and that is the first instauce of their Folly. The

2. Is they make use of incompetent means for the obtaining their end: They depend upon themselves and second causes for it; they use a great deal of care and thoughtfulness, and abundance of Labour and Toil; but that these are not to be relied upon, our Saviour tells four verses after my Text; *v.* 25. *For which of you*, says he, *by taking thought can add to his Stature*, or to the term of Life, as some understand it, *one cubit*, nay, can do so much as make one hair white or black? Alas! all our Endeavours without God's Blessing and Concurrence can turn to no account: If he works not with us, 'tis *but lost labour, that we haste to rise up early and late, take rest, and eat the bread of carefulness*, Psalm 127. 3. After all our *planting and watering, he only can give the increase*: And he only can preserve it to us after he has given it; Our Care and Power are not sufficient to secure our *Goods* and *Fruits* from *Moths and Vermine*, nor our *Bags from Thieves and Robbers*; where *he is not the Keeper, the Watchman waketh but in vain.* But how can that man expect God's Blessing and Protection who daily forfeits them by distrusting him? by acting as if he believed his Providence extended not to him; as if he thought him ignorant of his concerns, or unable or unwilling to take care of him? And what an aggravated provocation is it for a man to question whether God's Care extends to him, when he daily sees it reaches to the very Birds of the Air and Flowers of the Field? *v.* 24, 27. When he sees that God gives Food so plentifully to those inferiour Creatures, and Arrays them so

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Gloriouſly, to doubt whether he can or will make proviſion for man whom he has appointed to be Lord of thoſe Creatures, and for whoſe uſe and ſervice they were made; nay, when he has had experience in himſelf of Gods Power and goodneſs in greater inſtances, to diſtruſt them in leſs; *v.* 23. when God has beſtowed a Body and Life upon him, to doubt his affording him the means for ſupport of them; theſe are ſuch unworthy and provoking returns, that whoever is guilty of them, has little reaſon to expect any thing further from him: And however he may pretend in words to believe a Providence; this is a plain denying of it in Practice, and diſclaiming all hope and Expectation from it; and how well that man conſults the ſafety of what he already has, or what further ſucceſs he can reaſonably hope for of Labours, that places them out of the care of God's Providence, every one may eaſily Judg. But,

3. Laſtly, the Man that lays up Treaſures for himſelf, propoſes an end, that if obtained, is not worth his care and pains: Nor can contribute any thing to his real Happineſs. For ſuppoſe him poſſeſt of as great abundance as his preſent wiſhes reach to, is he ſure he would be then content? Would not his wiſhes probably be enlarged with his Eſtate, and carry him on as much further yet? *Thou wilt pull down thy Barns*, ſays St. *Baſil*, (of the Rich Man in this Parable,) *and build greater*; *and when thou haſt done that, what reſolutions wilt thou take afterwards*? *Wilt not thou again pull down, and build again*? When men's deſires of Wealth go beyond the bounds of neceſſity and conveniency, they become infinite, there is no limiting of them: They are, as that great Father ſays, like men running down a ſteep Precipice, there's no fixing of their Foot, or ſtopping of their courſe: And if a man cannot gain his eaſe with his end, but after all the ſucceſs of his Labours, he ſhall continue to be as reſtleſs, and want as much, and deſire

as much as before, ſurely his pains are beſtowed to very little purpoſe: But ſuppoſing his eager thirſt after more ſhould be allay'd, that he ſhould know when he had enough, and be ſatisfied with that proportion which he hath laid up, and bid his Soul take its eaſe, as this Man reſolv'd to do, though he did not live to try whether he could keep his reſolution, yet what would he then do with it? would he ſtore up his abundance and not uſe it? What good would it then do him? Or, how would he be happier for having ſo much uſeleſs Lumber lodg'd in his own Houſe, than he would be if ſo much were laid up in his Neighbour's Houſe; he would have no pleaſure by it but in opinion, but would have the real pain of perplexing thoughts how to ſecure it, and tormenting fears leſt he ſhould loſe it? But if he ſhould reſolve to ſpend it, yet of all that he ſhall extravagantly ſquander, 'twill, as I obſerv'd before, be but a ſmall proportion that he will beſtow upon himſelf; and of all the mighty Proviſions that ſhall be purchaſed thereby, but a little will come to his own ſhare: And is it a happineſs to be continually caring and providing for others? Men that look at a diſtance, ſee only the out-ſide, and judge according to appearance, may think great and rich Men very happy, and poſſibly ſome of them that know no better may think themſelves ſo, but if we will take the opinion of one who was every way qualified to make a true judgment of this Matter, who had Wealth enough to procure, and curioſity to make tryal of all manner of earthly delights, and wiſdom to paſs a juſt cenſure of them, we ſhall find it far otherwiſe. For *Solomon*, who *was great*, as he himſelf ſays, *Eccleſ.* 2. *v.* 9, 10. *and increaſed above all that went before him in Jeruſalem, who kept not*, as he adds, *from his eyes, whatſoever they deſir'd, nor with-held his heart from any joy*, and who was alſo, as the Scripture witneſſes, *wiſer than all men*, he, upon a ſtrict review of all the Greatneſs and mighty Treaſure he was poſſeſt of, and that circle of diverſified Delights which

which they enabled him to entertain himself with, a large catalogue whereof he sets down in the 2*d*. of *Eccles.* gives this account of them all in the 11. *ver.* That *all was vanity and vexation of Spirit*: that he had found nothing of true satisfaction, or solid pleasure in them, they did but deceive his expectation, and occasion a great deal of uneasiness by the disappointment: And a greater than *Solomon* has assured us, *That a man's life does not consist in the abundance of the things which he possesses*, *Luke* 12. 15. They are no more necessary or useful to his well-being, than able to prolong his being; a Man may be here very miserable with them, and very happy here without them: and when he comes to dye, they cannot keep him in this World, nor go with him into the next. Then indeed, in *that night when his Soul is required of him*, will the vanity of all earthly Treasures, and the folly of him that has laid them up, most eminently appear; what will they all then signifie to him, when he cannot use them, and must leave them? All his *R*iches cannot compound with Death, nor all his Power and Greatness secure him from the Grave; he must quit his spacious Habitations for a narrow Coffin, and all his Gayety for a poor Shroud; his large Demeans, which he has extended far and wide, by adding Field to Field, must dwindle into six Foot of dark Earth, and all his Attendants and Parasites be changed for the Society of Worms, which will prey upon his Body, as they had done upon his Estate. And for his poor Soul, with what horror and amazement will it be surprised, when it must be uncloth'd, stript of its earthly House, the Body, and has not any Mansions prepared for it above? When it must go naked and destitute of all the imaginary Advantages it injoyed in the Body, into a place of Torment, to be kept in Chains of Darkness to the Judgment of the Great Day, 'till they shall both meet again to be made compleatly miserable.

Go to now ye rich Men, weep and howl, for the miseries that are coming upon you, James 5. 1. Ye that heaped up Treasures, have *only heap'd up fire for the last day to consume you, ver.* 3. Ye that have wasted it in Luxury and Riot, *have lived in pleasure upon the Earth, and been wanton, have only nourisht your hearts as against the day of slaughter*, ver. 5. *Behold your Judge stands before the door, v.* 9. expecting an account of those Talents wherewith he intrusted you; *Mountains* of Wealth heaped one upon another, *will not cover you from his presence*, nor blind his Eyes, nor suborn the Evidences that will come in; the Rust of that Gold and Silver which you Misers have unprofitably hoarded up, and the very Ministers to your Pride, and Luxury, and Vices, on whom ye Prodigals have wasted it, as well as the Poor whom ye have both defrauded, will witness against you, and what Mercy can ye expect from your Judge, who have shew'd none to his Members?

But are Riches always kept to the hurt of the owners thereof? Must a plentiful Estate lawfully descending from the Father disinherit the Son of the Kingdom of Heaven? or the blessings of God's left Hand upon his own honest Labours necessarily intitle him to be placed upon the left Hand hereafter? God forbid any should say thus. No, Riches in themselves consider'd are neither good nor bad, but indifferent, as Poverty is; both States are capable of being improved to very good purposes, or abused to very ill ones; both have their Temptations, and both have their Advantages. If Riches may tempt a Man to Pride and Luxury, to love of the World, and forgetfulness of God, Poverty may be too apt to incline him to murmur and repine at God, to Steal, and take his Name in vain: And if Poverty put a Man upon the exercise of Patience, Contentedness, and Faith, Riches may give him opportunities of exercising a

Grace

Grace which the Apoſtle prefers before all theſe, that of Charity, and by the due practice whereof, we do moſt nearly reſemble the moſt perfect of all Beings, *our Father which is in Heaven.* The Vertues which Riches may enable a Man to perform have that advantage over thoſe which are owing meerly to Poverty, which St. *Paul* gives Prophecy over Speaking in an unknown Tongue, *he that ſpeaketh in an unknown Tongue edifieth himſelf, but he that propheſieth edifieth the Church,* 1 *Cor.* 14. The Vertues of the poor Man, as he is ſuch, center in himſelf only, but the rich Man may caſt his benign Influence on all about him, may *be Eyes to the Blind, Feet to the Lame, a Father to the Poor and Fatherleſs, and cauſe the Widows heart to dance for Joy,* as *Job* ſpeaks; may do good not only to the preſent age, but to the Generations that are to come; he may in a Senſe be always with the Poor, may make Proviſion for the Feeding and Clothing of their Bodies, for the inſtructing and forming of their Minds, and for the putting them into Capacities of being ſerviceable to God, and uſeful to Men in their Generations; and by ſo doing may become a ſort of a Saviour to them, contribute mightily, not only to the ſaving of their Bodies from ſhame and miſery here, but both Souls and Bodies from eternal confuſion and torment hereafter. And this is,

2. The true way of making a wiſe improvement of Riches, which is the Second General Head I propoſed to diſcourſe upon, and is included in the Phraſe *rich towards God,* and to be ſo, is, as our Saviour expounds it at 33 *ver. to give Alms,* or in St. *Paul*'s Expreſſion, *to be rich in good Works, ready to diſtribute, willing to Communicate,* 1 *Tim.* 6. 18. To make the needy ſhare with me in my Plenty, and miniſter out of my Abundance to the neceſſities of thoſe who have no Portions provided for them: And he that does ſo may be ſaid to be *rich towards God,* either as he performs a ſervice highly

highly acceptable to God; not that he is benefited by our largeſt Charity, *our Goodneſs extends not to him, but to the Saints that are upon the Earth, Pſal.* But yet it is very grateful to him, as the Apoſtle aſſures us, *To do good, and to diſtribute, forget not, for with ſuch Sacrifices God is pleaſed, Heb.* 13. 16. And this likewiſe may occaſion another pleaſing Sacrifice to him, that of Praiſe and Thankſgiving, for ſo St. *Paul* ſays, *The adminiſtration of this Service not only ſupplies the wants of the Saints, but is abundant alſo by many Thankſgivings to God, 2 Cor.* 9. 12. Nay, the Scripture repreſents the Money which the charitable Man gives to the Poor, as a Loan lent to God; and our Saviour tells us, That He reſents the merciful Offices done to them, as perform'd to Himſelf. *He that hath pity on the Poor, lendeth unto the Lord, Prov.* 19. 17. And in as much as ye did *it to one of theſe my Brethren, ye did it to me, Matth,* 25. So that in this ſenſe he that abounds in works of Charity, may be ſaid to be εἰς Θεὸν πλουτῶν, rich towards God: or there may be another ſenſe of the Phraſe, which the Learned *Grotius* contends for (*Grot. in Loc.*) who will have πλουτῶν, which we render *rich*, to be all one with θησαυρίζων, which ſignifies laying up Treaſure; and εἰς Θεὸν, which we render towards God, to be as much as παρὰ Θεῷ, with God; and then to be rich towards God, as we Tranſlate it, is to lay up Treaſure for our ſelves with God; and this Chriſt implies the charitable Man does at the fore-mentioned 33*d.* Verſe of this Chapter, when he adviſes us, if we cannot otherwiſe do it, to ſell ſome part of what we have, and *give Alms, and ſo provide Bags that wax not old, and treaſure in Heaven that fails not.* We need not be curious which of theſe Senſes to take, for the truly Charitable Man is rich in both of them; he is Rich towards God, and he lays up Treaſure for himſelf with God; and he that does ſo, certainly makes the wiſeſt uſe and beſt improvement of his Riches.

For

For being rich towards God, what more prudent courſe can a Man take, than by making a grateful return of ſome of his Plenty to that bountiful hand from whom he received all, to engage his Bleſſing upon the reſt? And by diſtributing out of what he hasalready given, to thoſe whom he has appointed as his Subſtitutes to receive thoſe expreſſions of our Love and Gratitude, which he is not capable of, to ſecure his further Favours for the future? Now that the merciful and charitable Man does this, the Scripture tells us in many places; I will name three or four, in *Pſal.* 41. *David* deſcribing the Bleſſedneſs of the Man that provides for the poor and needy, ſays, *That the Lord will deliver him in the time of trouble, will preſerve and keep him alive, and he ſhall be bleſſed upon the Earth*; and in the 37*th.* ſpeaking of the righteous Man, and what he means by a righteous Man in that *Pſalm*, is very plain from 21. and 26. *verſes* of it: In the former the *righteous ſheweth mercy, and giveth*; and in the other, *he is ever*, or your *Margin* has it, *all the day merciful, and lendeth*; of this Righteous, *i. e.* this merciful, liberal man, he ſays, *v.* 19. *He ſhall not be aſhamed in evil times, and in time of famine he ſhall have enough.* Ver. 29. *The righteous ſhall inherit the Land, and dwell in it for ever.* And to the ſame purpoſe, *ver.* 34. and in the 25*th. I have been young, and now am old, yet never ſaw I the righteous forſaken, nor his Seed begging their Bread.* And *ver.* 26. *his Seed ſhall be bleſſed.* And in *Pſal.* 112. ſpeaking of the ſame righteous Man, whom he explains to be one that *is gracious and full of compaſſion*, v. 4. A God-like Character: and *v.* 5. *That ſheweth favour, and lendeth*: and in 9. *hath diſperſed and given to the poor, his righteouſneſs endureth for ever, he ſhall be afraid of no evil tidings*, v. 8. *Wealth and Riches ſhall be in his Houſe*, v. 3. *His Horn ſhall be exalted with honour*, v. 9. *his Seed ſhall be mighty upon the earth*; *the generation of the upright ſhall be bleſſed.* And his Son *Solomon* aſſures us, in *Prov.* 25. 9. *That he*

that hath a bountiful eye ſhall be bleſſed, for he giveth of his Bread to the poor. And Chap. 28. 27. *He that giveth to the Poor ſhall not lack.* Not far from that, for in 11. 25. *The liberal Soul ſhall be made fat, and he that watereth ſhall be watered again.* I will add but one Paſſage more, and that is in the 3*d. Mal.* 10. *Bring me, ſays God, all the Tithes into the Store-houſe.* All the Tithes, that is, the third Years Tithes, as well as the every Years, thoſe that were for the Poor, as well as thoſe for the Prieſt, as God appointed, *Deut.*14. 28. *At the end of the third Year, thou ſhalt bring forth all the Tithes of thine increaſe the ſame Year, and the Levite, and the Stranger, and the Fatherleſs, and the Widow, ſhall come and eat, and be ſatisfied. Bring me all theſe Tithes, and prove me herewith ſays the Lord of Hoſt, if I will not open you the windows of Heaven, and pour you out a bleſſing, that there ſhall not be room enough to receive it.* And let not any one think that this related to the *Jews* only under the Old Teſtament Oeconomy, and concerns not us *Chriſtians*; for though there be ſomething poſitive in the Proportion which God required to be laid aſide for the Poor, *viz.* the Tithe of the increaſe of the third Year; yet certainly the duty it ſelf of feeding the Stranger, the Fatherleſs and Widow, is moral, and of Eternal Obligation: and if the Duty extends to us, why ſhould any one doubt but the Promiſe does too, unleſs he can believe that no Temporal Bleſſings are promiſed under the Evangelical Diſpenſation, and he that does ſo muſt contradict St. *Paul*, who ſays not only, *That Godlineſs in general has the promiſe of this Life, as well as that which is to come*, 1 *Tim.*4.8. 2 *Cor.* 9. 9. but particularly applies to the Righteous, *i. e.* the Charitable Man the Promiſes I mention'd before in the 112 *Pſalm*, and encourages the *Corinthians* to a liberal Contribution to the poor *Chriſtians* in *Judea*, from this conſideration, That *God is able to make all Grace*, i. e. *all plenty abound to them*, v. 8. From theſe Scriptures then it appears, That both Deliverances from want and danger, and poſitive Bleſſings too, both ſecurity

and

and increaſe of what he has, earthly Bleſſings upon himſelf, and upon his Poſterity alſo, are promiſed by God to that Man that is Rich towards him: And although theſe, as all temporal Promiſes are to be underſtood, as Divines expreſs it, *cum exceptione crucis, i. e.* not abſolutely, but with this reſerve, unleſs God ſees it beſt for his Servants to order it otherwiſe, yet this is no impeachment of that Man's Wiſdom, that ventures his Goods upon this bottom, for either he will have that very return in kind, which God has promiſed, or that which God Judges to be better for him, and that certainly is ſo, and then he will have no reaſon to charge either God with injuſtice, or himſelf with folly.

But whatever befals him here, 'tis enough to juſtifie the prudence of his Conduct, that he will be ſure to enjoy hereafter *the treaſures he has laid up with God*; and if he does with the expence of his temporary, uncertain, periſhing treaſures, that are daily liable to inward corruption, and to outward violence, purchaſe thoſe that are certain, incorruptible, and eternal, no one can ſay, but he makes a very wiſe uſe and improvement of them.

We muſt not indeed pretend by the largeſt and moſt diſintereſted Diſtributions of our Charity, or by any thing we can do, to ſatisfie for our ſins, or deſerve Heaven; Chriſt alone has made ſatisfaction for thoſe, and merited this for us: we *are unprofitable Servants when we have done all*, and *all our righteouſneſs as filthy rags*; our good Works can plead no merit with God, *when 'tis he alone that works in us both to will and to do of his good pleaſure*; and particularly our Charity to others is purely the effect of his Bounty to us, who beſtows upon us both the means and the heart to be charitable; but yet the Scripture makes this Grace of Charity to be of ſo great price in the ſight of God, that as it more than once informs us, *it can cover a multitude of ſins*, *Jam.* 5. 20. 1 *Pet.* 4. 8.

4. 8. caſt a vail over ſeveral ſlips and imperfections in the Perſon eminent for it, which God would not over-look in the Man deſtitute of it.

Nay the true Riches, Treaſure in Heaven, eternal Life, are there aſſured to the due performance of it, not as an efficient meritorious cauſe, but a condition required on our part to qualifie us for the application of our Saviours Blood, which only can take away ſin, and give us a title to Heaven: And ſo neceſſary a condition it is, that Chriſt, in his deſcription of the laſt Judgment, *Mat.* 25. gives ſuch an account of his procedure in that day, as if the only matter he ſhould come to inquire into, would be the performance or neglect of this great Duty. Not but that all our works done in the fleſh, our very words and thoughts, will then be judg'd, but this will be a Matter of very ſpecial and particular inquiry; this being a Duty which our Lord has recommended to us, both by Precept and Example, it being what he was, a moſt eminent inſtance of himſelf, the *New Commandment which he has given to his Diſciples*, and the diſtinguiſhing Badg and Character by which he would have them to *be known* from the reſt of the World. And indeed, whereſoever this Grace is found in its due meaſure, and with its requiſite qualifications, as well as to the inward affection and habit, as to the outward effects and exerciſes of it, other Vertues and Graces cannot be wanting. There may be a great ſhow of Charity; a Man may give Alms plentifully, and do many things outwardly, from whence the World may judge him to be very charitable, when through ſome inward defect he is in reality far otherwiſe: There muſt be, as the School-men obſerve, to make an Action good, a concurrence of all requiſite conditions, whereas one ſingle defect in any one condition, will make an Action evil; (ſo much eaſier is it to do evil than good.) Thus to make an Action truly charitable, there is ſomething more requiſite than the bare beſtowing my Money, and diſpoſing of my Fruits to the Poor, though it be in never

never so large a proportion; for a Man may, as St. *Paul* intimates, 1 *Cor.* 13. *give all his Goods to feed the Poor, and yet not have Charity.* I cannot insist upon all the requisites, but will mention two, which wherever they are wanting, there can be no true Charity, and wherever they are found it cannot be false: And they are such that any Man may easily try whether they be in him or not, and consequently judge of his Charity; and they are, a right Principle, and a right End. If my Charity proceed from a corrupt Principle, as love of my self, or be directed to an ill end, as to raise my own reputation in the World, that I may have Praise and Glory of Men, or any secular advantage, 'tis no Charity, it profits me nothing as to any future account, nor must I expect any reward from my Father which is in Heaven: but if a sincere Love to God, and my Neighbour for his sake, be the Principle, and the promotion and advancement of his Glory the end of my Charity, it cannot easily be defective upon any other account; for where Love is the moving Principle, the Man will give chearfully and liberally, he that acts out of Love, acts with a great deal of alacrity, and never thinks he can do too much for the party loved; and where God's Glory is his end, he will be very cautious, lest any sinister or by end intermix with it; he will take all due and prudent care to testifie one, and promote the other; and then whatever unwilling mistakes he may be guilty of in any of the less concerning circumstances of it, they will certainly be some of that multitude of sins which such a Charity will cover; nay, in whom there is such a noble Principle, and such a noble End, all other Vertues and Graces must accompany this of Charity, and no instance of Obedience will be wanting; for he that does any thing out of Love to God, and for the advancement of his Glory, will be ready out of the same Principle to do every thing that may promote that end.

Whether for these, or whatever other reasons our Saviour and Judge was pleased in his description of the Process in the great

great and terrible Day, to give particular inſtances only in works of Charity and Mercy, as Clothing, Feeding, Viſiting, &c. the Naked, Hungry, Sick, and Impriſoned, &c. and to tell us that the irreverſible Sentence of Glory or Miſery ſhall be paſt upon us, as we have done, or not done them. This is certainly enough to ſhew how neceſſary a Duty this of Charity is, and to encourage us *to abound in this Grace, and be rich in good works, and to be merciful according to our power.* God is not that hard Maſter that *looks to gather where he has not ſtrawed*; he does not expect that thoſe that have but little ſhould give much, no, *if they do but their diligence to give of that little, they gather to themſelves a good Reward againſt the day of Adverſity, Mark* 12. 42. The poor Widows two mites, which ſhe caſt in amongſt the Free-will-offerings were well accepted, and her Charity highly commended by Chriſt, who has aſſured *us, That even a Cup of cold Water given to a Diſciple in the Name of a Diſciple, ſhall not loſe its reward.* But from thoſe to whom he has given greater Abilities, God expects larger returns of Charity. And ſurely 'tis their Wiſdom to make them in the moſt ample manner they can, ſince he has promiſed that he *will not forget their labours of love*: who would Sow ſparingly, that can do it plentifully, when *he that Miniſters Seed to the Sower, and increaſes the fruits of their righteouſneſs*, 2 *Cor.* 9. 10. has told them that their crop ſhall be proportionable in quantity to the Seed they ſow; *he that ſoweth ſparingly, ſhall reap ſparirnly*; *but he that ſoweth bountifully, ſhall reap bountifully*, v. 6.

The Sum is Liberality and Charity to the Poor have promiſes of the Bleſſings, both of this World and the next, and though the former Promiſes are conditional, yet the performance of the duties have the advantage over all other Methods we can uſe to gain the good things of Life, in two reſpects, firſt in that they are more likely to obtain them for us, and ſecondly, they cannot fail but when 'tis our Intereſt to be without them.

But the latter are absolute and peremptory, and will one Day infallibly be made good, to all such as are truly *rich towards God:* Where then can we dispose of our Riches, better than to him, in what hands can we lodge them safer, and from whom can we expect a more advantageous account of them? He will manage them to our greatest Interest, both here and hereafter, repay us with usury here, either in kind, or in that which shall be better, and re-pay us hereafter with *bags that wax not old*, and durable treasures in Heaven, which nothing can corrupt or take from us.

What then remains, but that I address my self to you in the words of the Apostle, 1 *Cor.* 15. 58. *Wherefore my beloved brethren, be ye stedfast, unmoveable, always abounding in this work of the Lord, for as much as ye know that your Labours shall not be in vain in the Lord.* If ye Sow, *ye are assured ye shall reap in due time, if ye faint not:* And what if ye should miss of a Crop here? Is it a *great matter for you to sow temporal things, if ye shall reap spiritual and eternal things?* What if ye must tarry for one 'till hereafter? *Does not the Husband wait with long patience for the precious Fruit of the Earth? Be ye also patient therefore until the coming of the Lord, which draweth nigh; behold he comes quickly, and his reward is with him:* And then *when he shall be seated upon the Throne of his Glory, attended with all his holy Angels, and all Nations shall be gathered before him*, then will appear who has been the wise Man, and who the Fool, the unprofitable and unfaithful Steward, of the unrighteous Mammon, that has *either hid his Lord's Talent*, and let it lye useless by him; or imbezled and misspent it in Luxury and Riot; or he that has *made himself Friends with it*, by imploying it to pious and charitable uses: when they shall *be amazed*, as the wise Man speaks, *Wisd.* 5. *at the strangeness of his Salvation beyond all that they had looked for, and repenting and grieving for anguish of Spirit, shall say within themselves, This is he whom we had sometime in derision, and a proverb of reproach,* whom we accounted a mad Man.

for

for thinking to increaſe by ſcattering, and for laying out certain and preſent Treaſures in proſpect of uncertain future Advantage, how do we prove the Fools, and he the wiſe man; *And what has our pride profited us, or what good have our Riches, with our vaunting, brought us; all thoſe things are paſſed away as a ſhadow, and as a Poſt that haſteth by, but as for him, how is he numbred among the Children of God, and his Lot among the Saints?* When they ſhall thus cenſure themſelves, and with trembling and confuſion hear the dreadful Sentence of their Judge. *Then ſhall he ſtand with great boldneſs before the Face of thoſe who made no account of his Labours of Love, and before the Face of his Judge too*: Being prepared to anſwer thoſe Interrogatories that ſhall then be put to him, with a Here Lord are thy poor naked Members which I have clothed; here are the hungry Bellies that I have fed; here are the Strangers, the Sick and Impriſoned to whom I have Miniſter'd. Then ſhall *he receive a beautiful Crown from the Lord's hand*, who ſhall tell him, *In as much as thou haſt done it to theſe, thou haſt done it to me, Come therefore thou bleſſed Child, inherit the Kingdom prepared for thee from the foundation of the World.*

Thus have I diſpatch'd the *Two Things* I propoſed; and ſhew'd, 1. The Folly of thoſe that *lay up Treaſure for themſelves*, and 2. The true way of making a wiſe improvement of Riches, by being *rich towards God.*

And bleſſed be God, though our Age and Country abound too much with Examples of the former, yet we do not want ſome Inſtances to exemplifie the latter part of my Diſcourſe; our Saviour's Prophecy, *Mat.* 24. v. 12. That *the love of many ſhall wax cold*; and St. *Paul*'s account of the *laſt days*, 2 *Tim.* 3. v. 12. *wherein Men ſhall be lovers of themſelves and covetous, without natural affection, lovers of pleaſures more than lovers of God*; are but too viſibly verified in us, *upon whom the ends of the World are come*: But yet as far as

we

we are removed from the first dawnings of the Gospel Age, and from the more immediate influences of those bright Examples the first Embracers of it, who *sold their possessions and laid them at the Apostles feet, whereof distribution was made to every Man as he had need.* As late as we live, and as cold as our Climate is, we have had, and have some burning and shining Lights, who by their charitable works have both warm'd and refreshed many of their poor Brethren, and by the Light of their good Examples invited and encouraged others to do likewise, and occasion'd many Thanksgivings to God on their behalf: We can produce instances of useful Charities that have been given since the Reformation, sufficient to convince the *Romanists*, That *Protestants* do as much acknowledge the Obligation, as they disclaim the merit of good works; Instances so many, and great, in proportion to the *little time that the People of thy Holiness, O Lord, have possest thy Sanctuary*, as may justly make them blush to charge us with denying the necessity of good Works: If any have taught that a naked dead Faith, destitute of Works, is the whole intire condition of Justification, let them bear their own burden, but let not the Church be charged, which always subscribes to that of St. *James, Jam.* 2. 26. *As the body without the spirit is dead, so faith without works is dead also.* Though with our Saviour she teaches us to say, *when we have done all, we are unprofitable Servants:* We can, I say, *shew our faith by our works.* I need not go out of this County to find several Instances; a Commission now in foot for the enquiring into, and redressing any Abuses in the management of them, has given me an opportunity of knowing this. But having trespassed too far already, I must suppress a great deal that I might say upon this Subject, and shall only mention some few Instances of Charity, given and design'd to very good uses within our own Memories, and in the Lifetime of the Donors, some already perfected, and some not yet compleated: Among the first sort I reckon the Hospi-

tal at *Old Swinford*; and this I do the rather inſtance in, becauſe this Pariſh partakes in the Charity of that Noble Foundation, which, through the munificence of the Founder, the care of the Managers, and prudence and induſtry of the preſent Maſter, is, it may be, one of the moſt uſeful Charities that late Years have produced, at leaſt in theſe Parts.

Of this ſort likewiſe is that which is the occaſion of our preſent Meeting, and is more intirely given for the benefit of this Place and Neighbourhood, and is deſign'd not only for the Clothing of the Bodies of ſome of your poorer Children, but for the Adorning of their Minds, and putting them into Capacities of providing for themſelves, and being uſeful to the World: Here you have a beautiful and convenient Structure built, and a competent Proviſion made for a School-Maſter, to inſtruct ſuch as ſhall be admitted into it, not only in the *Rudiments of Grammar*, but alſo in the Principles of the *Chriſtian Religion*, as they are briefly compriſed in that excellent Summary, our Church Catechiſm: And whoever conſiders what a mighty Influence the Education of Children has upon them, when they come to be Men, how tenacious they are of thoſe Principles which they imbibe in their Child-hood, eſpecially how cloſely thoſe they then ſuck in relating to Religion ſtick to them afterward, (as we have ſad experience in too many unhappy Perſons, upon whom prejudice of Education has wrought more than force of Argument) muſt certainly own it to be a moſt pious and prudent Deſign of your Charitable Benefactor, to provide for the early Inſtitution of ſuch, whoſe mean Circumſtances may either render them deſtitute of any Education, or, which is not better, expoſe them to a bad one; and for the leading them into the Truth, and poſſeſſing them with right Notions, while the pliableneſs and tenderneſs of their Age, make them very Ductile, and capable of any impreſſions. But I muſt not dwell upon this, nor may enlarge upon other

Subjects,

Subjects, which are offer'd me by the further generous Designs of that worthy Person who has occasion'd our coming together at this time, who is settling the same Charity on a Neighbouring Parish that he has bestowed upon this, and making the same pious Provision for the poor Children of *Fecknam*, that he has done for those of *Bromsgrove*. Nor does his Charitable Intentions stop here, or leave the Children at the Schools he is building for them, but carry them on to the *University*, where he has laid large and noble designs indeed, which we may hope ere long to see executed.

But I must forbear, and shall conclude with a hearty Address to *the Father of Lights, from whom every good and perfect Gift comes*, that *for this Loan*, which is already *lent unto the Lord*, he would return it double into the Bosom of the Lender, in the Blessings of this Life and the next. That he, *who worketh in us to will and to do of his good pleasure*, would perfect what he has begun in him; *That he would make him to abound more and more in this Grace*, and to that end, *That he would make all Grace abound towards him, that he always having All-sufficiency in all things, may abound to every good work, being enrich'd in every thing, to all bountifulness, which causes through us Thanksgivings to God.* Amen.

F I N I S.

Books lately Printed for *Tho. Bennet.*

THE Lives of all the Princes of *Orange*, from *William* the Great, Founder of the Common-wealth of the *United Provinces*. Written in *French* by the Baron *Maurier*, in 1682. whose Father was Twenty Years Ambassador at the *Hague*. And Published at *Paris*, by Order of the *French* King. To which is added the Life of His Present Majesty, King *William* the Third. By Mr. *Thomas Brown*. Together with each Prince's Head before his Life. Done from Original Draughts, by Mr. *Robert White*.

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Sermons upon several Occasions, by *R. Meggot*, D. D. late Dean of *Winchester*.